

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Whenerer we will what is good we are better because we willed.
The worth of character lies in a perfectly educated will."*—RICHTER.

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BAPTISM FOR THE DEAD.

RECENTLY a learned divine, at a series of meetings held in St. Bernard's Cathedral, Nottingham, volunteered to answer questions if any were propounded to him. In answer to the question, "What is the meaning of the twenty-ninth verse of the fifteenth chapter of I. Corinthians, which reads: 'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?'" he said he did not know, but thought it was a custom that had been handed down from heathen nations, and erroneously practised by the Corinthian saints.

What a diversity of opinion there has been, and still is, in the ranks of the clergy respecting this ordinance which was practised by the early Christians! After reading the conflicting theories advanced by leading expounders of theology, an enquirer is left in as much doubt as before. All is opinion, conjecture, guess-work; there is no certainty, no *knowledge* among them concerning the matter. Alongside with the opinion of the reverend gentleman, quoted above, I place a few others:

Commenting on the scripture already referred to, the Rev. J. J. Lias, M.A., Rector of East Bergholt, and Chancellor of Llandaff Cathedral, says: "St. Paul * * * appeals to the conduct of Christians as a witness to their belief. This is again a passage of extreme difficulty, and it would be impossible to notice one tithe of the explanations which have been proposed to it. We will only

touch on three: (1) the natural and obvious explanation that the apostle was here referring to a practice, prevalent in his day, of persons permitting themselves to be baptized on behalf of their dead relatives and friends. This interpretation is confirmed by the fact that Tertullian, in the third century, mentions such a practice as existing in his time. * * * Then there is (2) the suggestion of St. Chrysostom that inasmuch as baptism was a death unto sin and a resurrection unto righteousness, every one who was baptized was baptized for the dead, *i.e.*, for himself spiritually dead in trespasses and sins; and not only for himself, but for others, inasmuch as he proclaimed openly his faith in that resurrection of Christ which was as efficacious on others' behalf as on his own. There remains (3) an interpretation suggested by some commentators and supported by the context, which would refer it to the baptism of trial and suffering through which the disciples of Christ were called upon to go."

The late Rev. Thomas Scott, Rector of Aston Sandford, Bucks, commenting on this verse, in the sixth volume of his Bible, says: "The apostle having shewn the order and event of the general resurrection, proceeds to evince still further the importance of a firm belief respecting it. The expression 'baptized for the dead,' has given occasion to a variety of ingenious conjectures and learned discussions. Some argue that it only means 'baptized in the name of one who certainly died,' and who, 'if the dead rise not,' 'still remains among the dead.' But the word rendered 'dead' is *plural*, and all the labor bestowed to remove that difficulty is to no purpose. Others suppose that the apostle refers to a practice, which, it seems, at one time prevailed in the church, of baptizing a living person in the stead, and for the supposed benefit of one who had died unbaptized. But who can imagine that so absurd and gross a superstition was customary, when the apostle wrote? Or that, if it were, he should sanction it? Beza, rather triumphantly, concludes that he has discovered and fixed the true interpretation; and that the apostle meant the *washing* of the dead bodies, among the Jews and Christians, before burial (Acts 9: 37); which he thinks was a profession that they expected a resurrection. But the use of the word *baptize*, in such a connection, could hardly be expected; and the words will not bear that sense, by any fair interpretation. Hammond contends that it means the profession of faith, concerning the resurrection of the dead, which was required of persons at their baptism, which represented, as he thinks, the burial and resurrection of Christ. 'Why did they profess this, if they did not believe it?' But this is far from satisfactory: for the *peculiar* circumstances of *some* persons, when they were baptized, seem evidently intended. 'What this baptizing for the dead was, I confess I know not; but it seems by the following verses, to be something, wherein they exposed themselves to the danger of death.'"

I might fill several issues of the STAR with similar conflicting explanations, but these will suffice. It will be observed that not one of these commentators furnishes a single scrap of evidence to prove that baptism for the dead was a pagan rite, introduced into the Christian Church. Had there been any such evidence, they would have brought it to their assistance in condemning the practice.

If we look further into this subject and find when and by whom baptism for the dead was first practised, we may be able to discover its origin, or at least have a reason for our belief as to where it originated. To begin with, what people observe baptism to-day? The Christians, and certain of the Jews; the heathen nations do not understand the ordinance at all. There is not, according to my understanding, in the philosophy, or the religious rites and ceremonies, of the ancient Greeks and Romans, any trace of baptism in any form. Yet these were the nations that the Jews and Christians came mostly in contact with, both before and after the organization of the primitive Christian Church. If we go still farther back, to the time of the Medes and Persians, the Assyrians and the Egyptians, our research will be attended with the same fruitless result. Is it, therefore, reasonable to believe that people who did not practice baptism, even for the living, would observe it in behalf of their dead, and that to such an extent as to influence other nations with it, and still leave no trace of it behind? It would be absurd to believe such a thing. So we must narrow our investigation down to the Jews and the Christians.

As the passage referred to is the only one in the Bible which speaks of baptism for the dead, we must turn to other history for information upon the subject. Mention is made of it in the sixth canon adopted by the Council of Carthage, which convened 397 A.D., which forbids the further practice of baptism for the dead. Tertullian, as we have already seen, speaks of it as existing in his time (the third century). Another writer says that certain churches in Asia and Galatia followed traditions by which if any of them died without baptism they used to baptize others in their name, lest in the resurrection they would suffer as unbaptized. He says this in derision of these churches, as he was opposed to them.

Thus we see that baptism for the dead was practised up till almost the fourth century after Christ. It was about this time that the mode of baptism was changed from immersion to sprinkling, and also misapplied by administering it to infants, contrary to the teachings of Christ and His apostles, which goes to show that the church was then in a state of apostasy.

Now, may it not be a fact that baptism for the dead was one of the principles of the doctrine of Christ, and that an apostate church discarded it, as it did other sacred ordinances, not understanding its true meaning? Against this it may be urged that as

many of the members of the early Christian Church were Jews, they may have carried this supposed heresy with them and continued to practice it in opposition to the teachings of the apostles and other church officers. To that I would say that while baptism was, and still is, practised among certain of the Jews, such a thing as baptism for the dead is not known amongst them. Again, is it reasonable to believe that the apostles would have permitted such a practice, if it were erroneous, to remain in the Church, to even have entered it? Paul was not slow in correcting the Corinthian saints in their belief respecting the continuance of circumcision. He would have done the same with respect to baptism for the dead if it had been an erroneous practice.

It will be noticed that throughout the whole of the chapter the apostle speaks of the resurrection. He tries to show the Corinthians that it is a reality, and argues that if it were not, there would be no necessity for them to be baptized for their dead. He does not condemn the practice, but on the other hand places his stamp of approval on it by using it as a strong argument in favor of the atonement of Christ and the resurrection of the dead. The name of Christ is the only name under heaven whereby we can be saved; and Paul tells us (Gal. 3: 27) how to put on Christ, viz., by baptism. Christ told Nicodemus that except a man were born of water and of the Spirit, he could not enter into the kingdom of God. We believe that God is just, and consequently will not condemn people for not believing that which they have never heard; and as countless millions have died without having heard of the new birth, and as all men must be born again, of the water and of the Spirit, before they can enter the kingdom of God, why should baptism for the dead be considered a false doctrine? That is the only way in which this principle can reach and affect the greater part of the human family. The Apostle Peter tells us that after Christ was put to death in the flesh He went and preached to the spirits in prison, that had rejected the preaching of Noah, and he adds: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I. Peter 4: 6.) How are men in the flesh judged? According to their observance or non-observance of the laws of God laid down by Jesus Christ. And, as we have seen, prominent among those laws is the ordinance of water baptism.

We are told by some who believe in baptism, but not in its essentiality, that the early Christians were baptized simply as witnesses to the world that they had accepted Christ and were willing to be called by His name. I admit that by baptism the converts did put on Christ, and were witnesses for Him and His truth; but baptism had a still greater significance than this: it was essential to their salvation. That is the reason why the primitive Christians were baptized for their dead. If baptism had been considered by them simply as a sign that those who received

it were witnesses for Christ, why be baptized for their dead? The dead could not be witnesses for Christ; they could be of no service to the world whatever; then why be baptized for them? It is clear that the early Christians were not baptized for their dead in order that the departed ones might be witnesses for Christ, for such they could not be; but that the dead themselves might be benefited by it.

Some may ask, Can we exercise faith, and also repent, for those that are dead? Certainly not; we are not permitted to do anything for them that they can do for themselves; and as the dead have intelligence, they can believe and repent themselves. Such a vicarious work is neither unscriptural nor unreasonable. Christ performed a work for us that we could not do for ourselves, and thus became our Savior; so we, by observing the ordinances which have been laid down for the redemption of the dead, fulfill the scriptures, which say: "Saviors shall stand upon Mount Zion."

Baptism for the dead, then, is not a pagan doctrine, but one of the glorious principles of the gospel of Christ. The writer of the epistle to the Hebrews told the saints that their dead relatives could not be made perfect without them. (Heb. 11: 40.) Without the ordinance of baptism for the dead in it, the plan of salvation would be incomplete. It would make God unjust and partial to certain people and nations. But with the gospel preached to the dead as well as to the living, all have an equal chance, and all can be judged by the same laws; and all generations of men become dependent on each other, and all dependent on Christ, the Savior of the world.

By revelation in these last days the Lord has made known that baptism for the dead is an essential ordinance of the gospel. The keys of this great work were committed to Joseph Smith and Oliver Cowdery by the Prophet Elijah, who appeared to them in the Kirtland Temple, on the 3rd of April, 1836, in fulfillment of the promise of the Lord through His servant Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4: 4-5.) The hearts of the fathers in the spirit world are turned to their children on earth. They are there taught that their children can perform ordinances pertaining to their redemption which they themselves did not perform while in mortality. And the hearts of the children are turned to their fathers, because they know that upon them the Lord has placed the responsibility of doing a work for their dead which will aid in their redemption and redound to His honor and glory.—LAFAYETTE ORME.

"It is only by being sometimes alone that we can ever be fit for friendship, companionship, or love."—BLISS CARMAN.

"THE WORLD IS AWAKING."

It is very gratifying to read of the kind and friendly feeling that is being exhibited toward the elders of the Church in the British mission. By coming in contact with the missionaries, and by reading Church literature, people are coming to view the Latter-day Saints in an entirely different light to that in which they have been exhibited to them by their enemies. They are beginning to realize that there is much good in "Mormonism." As stated in a recent editorial in the STAR, a number of the religious sects have incorporated into their creeds several gospel principles which were taught to the people of this last dispensation for the first time by the Prophet Joseph Smith. A short time ago a minister of one of the leading churches told the writer that he had made a study of "Mormon" theology, and that he agreed with almost every article of our faith. "I was particularly impressed," said he, "with the teaching of your Church concerning salvation for the dead, and last Sunday evening I preached a sermon on the subject to my congregation." In one of the juvenile classes in a sectarian Sunday School recently a prize was offered for the best essay on water baptism. A few days after the prize had been awarded, the minister called at the girl's home to congratulate her on her able composition. "Yes," said the mother, "and she got it all out of a penny book" (a "Mormon" pamphlet which the lady had purchased from one of the missionaries). We rejoice at seeing the way in which the light of the restored gospel is penetrating the darkness, and at the rapid disappearance of bigotry and prejudice which have closed the ears of the people to the testimonies of the Lord's servants. These are truly signs of that coming brighter day foretold by the prophets, when the knowledge of God shall cover the earth and in every place a man shall meet a brother and a friend. The following is a copy of a letter which we have received from Elders Samuel L. Mills and Smith Hodge, who are laboring in the town of Radcliffe: "We are pleased to report a successful meeting which took place at the Temperance Mission Rooms, Zion Street, Radcliffe, on Sunday evening, March 29th. Mr. McKeever, the blind temperance missionary of this place, gave us a special invitation to meet with his society and explain our views and teachings on the subject of temperance. President J. C. Olsen, of the Manchester conference, was present and occupied the time in a very able manner. He read the revelation on the Word of Wisdom, and explained the teachings of the Church on temperance. He showed, by explaining the organization of the Church, that it is impossible for any its members to lead immoral lives and retain their standing in the Church. From beginning to end silence reigned throughout the congregation, and everybody present seemed to be interested in the remarks. The chairman said he would be pleased to announce us on

some future date as their speakers, when we can preach our doctrines to his congregation. He said, 'The Latter-day Saints are a good people, and they are preaching good, sound doctrines that are elevating and uplifting to mankind.' The work of the Lord is rolling steadily onward and we feel that our labors here will not be in vain."

A HUMBLE TESTIMONY.

MY DEAR BRETHREN AND SISTERS,—I desire to bear my humble testimony to the truthfulness of the gospel taught by the elders of the Church of Jesus Christ of Latter-day Saints. I was baptized into the Church on the 16th of December, 1906, and I can say in sincerity that I have received many blessings from the Lord since I obeyed the gospel. My prayers have been answered and my heart has been filled with great joy, so that I have praised the Lord continually.

For years I visited different churches, but did not feel satisfied with their doctrines, and for five long years I prayed that I might be led into the strait and narrow path that the Lord trod and marked out for His followers. I realize now how good the Lord has been in answering my petitions; He has brought me into the true Church and has given me testimonies of the truth of the great latter-day work and of the divinity of the mission of His servant, the Prophet Joseph Smith. The Lord is not a respecter of persons. He is willing to make the truth known to all His children if they will seek for it. But we must ask, if we expect to receive; we must seek, if we expect to find; we must knock, if we expect the heavens to be opened unto us and the Lord to answer our prayers.

What a great army of witnesses the Lord has raised up for Him in these latter-days. In the different nations of the earth men and women have prayed to Him to reveal to them if the gospel taught by the Latter-day Saints is the true gospel of Christ, and He has assured them that it is, and their testimonies are going forth among their relatives and friends and many are being led to seek the Lord for a testimony of the truth.

I rejoice in being able to bear my testimony to the truth of "Mormonism," and my daily prayer is that I, with all my brethren and sisters, may prove faithful to the end and receive the reward of the faithful. Your sister in the gospel.—BEATRICE MEARS.

RARE is the virtue of self-control. One of the most important, but one of the most difficult things for a powerful mind is to be its own master; a pond may lie quiet in a plain, but a lake wants mountains to compass and hold it in.—BENJAMIN REEDER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 9, 1908.

AVOID EXTREMES BUT UPHOLD DUTY!

THE disposition to run to extremes is very common to latter-day humanity. It is exemplified in many ways and numerous instances. Even the elders of Israel are not exempt from this trait of character. For instance: In their desire to proclaim the everlasting gospel "without money and without price," they are not only careful to pay their own expenses of traveling many thousands of miles and of every-day living, but they are sometimes timorous about explaining to the Latter-day Saints their duties in relation to Church finances. Thus the people become so imbued with the idea that the gospel should cost them nothing, that they expect everything in connection with religion to come to them without any response on their part to meet current expenses.

It has become customary of late years to administer the sacred ordinance of baptism in bath-houses where every necessary convenience can be had. We raise no objection to this method. In the earlier days of the Church, however, baptisms were usually solemnized in the open air, in rivers or smaller streams, in lakes or ponds, or in the ocean as occasion might require. But this was attended with some inconveniences and the custom has been gradually discontinued. But in the old days when baptisms involved any outlay, the candidates always met the expense, and as the elders traveled "without purse or scrip" the converts, when able to do so, contributed of their means also to help the servants of God in their labors of love.

Nowadays, in many of the conferences, the expenses attending baptisms are met by the elders or out of the general Church funds. We regard this, and some other outlays that we do not care to mention now, as going to an extreme and in the wrong direction. The gospel is offered to the world freely; the missionaries are not paid for preaching or for administering any of the gospel ordinances; there are no fees in the Church of Jesus Christ of Latter-day Saints. But it appears to us that when it comes to actual expenses in such an ordinance, the recipients thereof should at least bear them and be glad to share them according to their numbers and ability.

We do not consider the outlay a legitimate expenditure from the tithing. In case of poor persons unable to pay the small amount charged for the use of the bath, that might be paid out of the poor fund, so that no one would be hindered from obeying the commandment of the Lord because of inability to meet that small expense. We ask the presidents of the different conferences to take this matter into consideration and to act as wisdom and circumstances will suggest. We think that the common justice and propriety of collecting from each candidate the little sum required in payment for the use of the bath-house, and of paying out of the poor fund that portion falling to the lot of indigent persons, will strike every candid mind as being undoubtedly correct.

This suggests another subject somewhat connected therewith. The first Sunday in the month is the regular Fast Day of the Church. It should be observed by every faithful member who has no valid reason for neglecting the duty. The amount saved by abstinence from food should be donated for the benefit of the poor. In Zion this is received by the Bishops of the respective wards; in the missions abroad it is received by the presiding officer in each branch, and placed under the direction for disbursement of the president of the conference. There should be sufficient from this source to meet the necessities of the poor members of the Church who require such assistance.

In consequence of a widespread neglect of this sacred duty the tithing has to be encroached upon to aid people in distress. In some instances this disbursement has gone so far as to leave insufficient means on hand to pay for hall rents and general expenses of holding meetings, advertising, etc. It is time that something should be done to rectify this impropriety. There should be a general awakening of the saints to their duty in relation to fasting, fast-offerings and the relief of the poor. We urge it upon the elders throughout the mission to take up this subject in the spirit of kindness and instruction, and lay the matter plainly before the members of the Church, that they may be induced to obey the law and secure to themselves the blessing that results from it.

The Relief Societies which have been organized should also take up this matter and become aids to the conference presidents in looking after the needs of the poor, the sick and the afflicted, and should devise ways and means to obtain sufficient funds to carry out this part of the work for which those societies were established. And they should set an example in respect of the observance of the Fast Day and the donating of what is saved thereby to be consecrated to the relief of the poor. Will our sisters take notice of this appeal, and come to the aid of the conference presidents upon whom is placed the burden of responsibility in this important work?

There are conferences in which the number of indigent persons is comparatively small and the fast donations are correspondingly

large. This works the other way in conferences where the number of poor persons is great, for there the income is very diminutive. There should be a disposition to equalize this matter so as to render aid where it is most needed, and therefore we would like those conferences which have a surplus in their Poor Fund to cheerfully send to this office some portion thereof, to assist those conferences which have the greater burdens to bear, and we will see that the means thus contributed will be used for the purpose designed, that is, for the relief of the needy. Will our brethren be kind enough to respond?

The law of tithing is an ancient statute required and observed in the earliest ages. It has been thoroughly explained many times through the MILLENNIAL STAR. Articles by able writers, not members of the Church, have been published in these columns and numerous expositions by the elders have been given place from time to time, so that the saints should be well acquainted with the subject. But the Church is continually receiving additions to its membership, and all should be instructed in the duties devolving upon the Latter-day Saints. It is a privilege which the Lord has given to His people to contribute one-tenth of that which they produce, for the building up of His Church and kingdom, carrying with it the promise of blessings both temporal and spiritual. "Pay your tithing and be blest" was the motto of the venerable Bishop Hunter who has gone to his rest. The promise made by the Lord to ancient Israel as recorded in Malachi 4: 8-12, are applicable to latter-day Israel, and have been fulfilled literally time and time again in the history of this Church.

If the saints desire to be prospered in earthly things and to be rich in heavenly things, they should observe this law faithfully, and this should be explained to them kindly, without coercion, without compulsion, but in the spirit of love and blessing, by the elders everywhere. It does not involve the purchase of any favor or gift in the Church; it is not in the nature of a bargain or sale; it is a free-will offering in compliance with the word of the Lord, and an acknowledgment of the right of Him who is the Lord of the manor, to His tithe of the products of the earth, for it all belongs to Him. "The earth is the Lord's and the fulness thereof," and when His law is observed He can cause riches from above and from beneath to flow into the hands of the children of obedience. Let no elder in the missionary field, however tenacious he may be in meeting his own expenses, go to the extreme of hesitating to teach the law of the Lord; either for fear of what the enemies of the Church may say, or for any other cause. He who does so is hindering the saints from obtaining great blessings, which are predicated upon the observance of the law of the Lord.

We think that some of our brethren have gone to an extreme by not giving the saints opportunities to aid them in their work of preaching the gospel by feeding and lodging them, giving them

money and in other ways assisting in this glorious work. He who gives but "a cup of cold water" to one of the Lord's disciples shall "in no wise lose his reward." Thousands of the poor in the old world have been gathered from poverty and distress by the wonder-working hand of the Almighty, as a blessing to them for aiding His servants in publishing the gospel to the ends of the earth. He has delivered them from bondage and given them liberty and placed them in comparative independence among His people. He is able to repeat these wonderful experiences to-day, and He will do so if the saints will hearken to His word, and prove Him, and trust Him, in faith and in good works.

We hope presiding officers and the elders generally will heed these remarks and not pass them by, as they do some instructions that are given, without putting them into practice. And we hope that while regard is had to the obtaining of respectable and suitable places for public worship wherever attainable, due economy will be observed in the expenditure of Church funds so that the entire mission may be aided, and that all the means collected for tithes will not be spent locally. A full report of incomes and expenditures is required at headquarters, and this should be made promptly, in the season thereof and in the manner prescribed, so that the Liverpool Office may be able to render a complete and detailed account to the presiding authorities in Zion. Brethren, will you hearken to these few words of counsel, which we desire to convey in kindness and fatherly affection, for the good of the saints and the welfare of the mission? You are doing a noble work in publishing the glad tidings of salvation, in warning the world, and in bringing souls into the kingdom. Now let them be instructed in all their practical duties as saints of the living God, including the little items we have herein touched upon, and thus help to build up the latter-day kingdom by works as well as faith, and secure to yourselves and to the flocks in your charge the fulness of the blessings of the gospel of peace.

C. W. P.

SCIENCE AND RELIGION.

A VERY significant religious movement has been started in Germany, under the name of the Keplerbund. Scientists have taken the initiative in it, and its object is to prove that science has discovered nothing upon which a valid argument against revealed religion can be based.

The impression has prevailed lately that science and revelation are antagonistic, and the "liberals" of Germany have even gone so far as to suggest a new religion as a substitute for Christianity. It is this radical turn of scepticism that has rallied scholars to the defense of rational thinking and reasoning.

Among the German scientists interested are, as stated in *Literary Digest*, Professor Zorn, of the law faculty in Bonn; Dr. Baumeister,

professor of architecture in Carlsruhe; Dr. Berberuh, professor of astronomy in Berlin; Dr. Berendl, professor of geology; Dr. Brass, professor of zoology; Dr. Gruner, professor of physics; Dr. Kuy, professor of botany, and many others.

The movement is said to be a sign of the present tendency toward the opinion that Christian and scientific thought is now prepared for a concerted attack on radicalism. It is believed that Christian scientific thought will win the day.

And why not? There is not, in the entire range of science—geology, astronomy, history, chemistry—a single known fact that negatives the teachings of revealed religion. On the other hand, no matter along what lines scientific inquiry proceeds it leads the earnest and honest students of effects and causes to the firm conviction that back of it all is the great Cause which is inscrutable to physical research. In other words, such inquiry leads to the conviction that there is a domain which science can not enter—a region beyond the reach of human understanding. It leads, in other words, to the divine Cause of all phenomena. As to the important question whether He “who inhabiteth eternity” has spoken to the children of men, that is something about which science can neither affirm or deny anything.

This important fact has been lost sight of at times. Some students seem to have regarded the old philosophies of India as “scientific,” while Christianity is not. The fact is that the Christian thought in which God is a free, personal being, distinct from His creation, is, if anything, more scientific than any theory that identifies God with His creation, the cause with the effect. It is more scientific than atheism that practically denies the existence of cause and assumes that the world phenomena are self-explanatory.

This return to a serious study of revealed religion in the light of science, is an encouraging sign. It should result in a better understanding of what true religion is, and therefore of what the gospel of Jesus is, as revealed in this dispensation. For in the gospel revelation and science meet in unity and harmony, for the establishment of truth.—*Deseret News.*

FROM THE MISSION FIELD.

Relief Societies Anniversary.—The following additional societies report having celebrated the sixty-sixth anniversary of the organization:

BIRMINGHAM: President, Sarah Cooke; secretary, Minnie Whiting; treasurer, Sarah White.

BLACKBURN: President, Sarah Grayson; secretary, Elizabeth A. Howarth; treasurer, Alice Ann Grayson.

BURNLEY: President, Mary Brearley; secretary and treasurer, Agnes Simpson.

Sunday School Anniversaries.—The sixth anniversary of the organization of the Bradford Sunday School was held in Westgate Hall, March 29th, when two very successful meetings were held. The secretary's report for the year showed the work to be steadily progressing. The programs included a review, by each class, of the lessons which had been taught during the preceding year, and the results were such that the teachers and officers are encouraged to do their best to accomplish even better results during the ensuing year. A feature of each session was the singing of special items by the choir. For the teachers and officials it was a time of rejoicing, and a fitting reward for their patient labors.

Successful Socials.—On the 29th ult. the elders and saints of South London branch held a farewell social in honor of Elder John T. Seaich and his wife, who left for Zion on the 31st ult. One hundred and eighteen people were present. Elder Seaich has presided over the branch since it was organized in 1903, and Sister Seaich presided over the Relief Society. A select program was rendered and thoroughly appreciated. Brother and Sister Seaich were made the recipients of handsome and suitable presents.

Elder E. H. Chambers was tendered a farewell testimonial by the saints and friends of the Manchester branch on Saturday, March 28th. As a token of appreciation of his labors, a beautiful shaving set was presented him by Brother Frederick Peacock, in behalf of the branch. An excellent program was rendered and dainty refreshments served during the evening.

District Meetings.—Two district meetings were held in Darlington, Sunday, March 29th, at 45 High Northgate, President Walter H. Caldwell and five traveling elders being in attendance. A number of strangers were present and all expressed a desire to come and hear more of the doctrines of Christ as taught by the Latter-day Saints. President Caldwell greatly impressed the audience with his address on the divine mission of Joseph Smith. Everyone present seemed to enjoy the meeting.

On Tuesday evening, March 17th, a district meeting was held in the Co-operative Lecture Hall, Hollingsworth, Cheshire. President John Olsen, twelve elders of the Manchester conference, and about two hundred and seventy-five people, mostly strangers, were present. Excellent addresses were delivered by President Olsen, Elders David H. Clayton and Percy Groom, which were listened to with strict attention.

On Sunday, March 22nd, 1908, two special district meetings were held in the historic city of York. President Willard E. Stoddard and several traveling elders in the Grimsby conference were in attendance, also Elder William A. Morton, of the Liverpool office. The meetings were held at 2:30 and 6:30 p.m., and were largely attended by both saints and strangers. Seventy-five non-

members were present at the evening meeting. Addresses on the principles and ordinances of the gospel were made by President Stoddard, Elders Morton, Rose, Lowe and Jones, and great interest was manifested in them. It is expected that about forty new members will be added to this conference in the near future.

In the afternoon and evening of the 22nd ult. two meetings were held in the Pincheon Mission Hall, Wakefield, a branch of the Leeds conference. All the saints of the branch, together with about thirty friends, attended the evening meeting. The assemblies were addressed by Elders J. A. Rockwood and G. D. Weaver, who spoke in an interesting and spirited manner on the great work which the Lord is performing in the latter days, testifying to the restoration of the gospel and to the divinity of the mission of Joseph Smith.

Baptisms.—Sunday morning last, at the close of the opening service of the London conference, about three hundred saints and investigators repaired to Tibberton Square Baths, where a baptismal service was held. An appropriate address was made by President Soren Peterson, after which forty-seven converts entered the fold of Christ. The ordinance of baptism was performed by Elders D. George Shorten, H. R. Kirkham, I. E. Thompson, William A. Skidmore, L. O. Clark, F. F. Vause, A. B. Needham, Harold Hulme, W. J. Willes, Charles A. Sperry, W. W. Allen, J. L. Wilson, Jr., and N. L. Smith. Confirmations took place between the afternoon and evening meetings of the conference.

At Cornwallis Street Baths, Liverpool, on Monday evening last, the 6th inst., a baptismal service was witnessed by a large gathering of saints and other interested persons. Elder John S. Smith delivered a very able discourse on baptism. Eight converts were baptized by Elder William A. Morton. One of the number belongs to St. Helens' branch and one to Bootle branch.

A baptismal service was held at the Swan Public Baths, Norwich, on Sunday last, when another member was added to the Norwich branch. Elder Samuel Jackson officiated.

A baptismal service was held in Leigh Baths (Manchester conference), March 31, 1908. About forty saints and friends were present. President J. C. Olsen spoke upon the object and necessity of baptism. Nine souls were then added to the fold, Elder C. A. Duke officiating.

On the 30th ult. a baptismal service was held at the Gorton Public Baths, near Manchester, when eight souls were added to the Manchester conference. Four of the candidates were from Hyde branch and four from the Manchester branch. Elders E. H. Chambers and Helaman Webster officiated.

Elder George M. Cannon, Jr., writes from South Africa as follows: "President Badger has requested me to write you a few

lines with regard to the advancement of the work in South Africa during the month of February. Elders O. M. Rogers and C. Perry Rockwood report four baptisms at Grahamstown, with prospects of more in the near future, and Elders Samuel N. Alger, Jr., and Alma T. Jones write saying they were privileged to add two more to the fold at King William's Town. At Woodstock seven baptisms were performed, and a large number are expected. We are looking forward to the arrival of Brother and Sister Steed with happy anticipations, but regret very much to think of bidding farewell to President Badger shortly after they reach us. All of the missionaries are well, and with the saints are eager to push on in the great work in which we are engaged."

Elders Ralph Harker and C. H. Brewerton officiated at a baptismal service which was held in the Turkish Baths, Sunderland (Newcastle conference), on the 2nd inst., when five members were added to the Church of Christ.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON X.—BAPTISM (continued).

1. Baptism commanded of God.
2. Christ baptized "to fulfill all righteousness." (Matt. 3: 15.)
3. Christ's baptism foretold. (II. Nephi 31: 5-8.)
4. The Savior declared baptism to be essential to salvation. (John 3: 1-5; Mark 16: 16.)
5. He required the ordinance of those who professed to become His disciples. (John 4: 1-2; Matt. 28: 19.)
6. The necessity of baptism preached by the disciples of Christ. (John 1: 33; Luke 7: 30; Acts 2: 38; see also I. Peter 3: 21; Acts 9: 1-18; 22: 1-16; 10: 30-48.)
7. Christ's ministers on the Western continent testified to the absolute necessity of baptism. (I. Nephi 10: 7-10; II. Nephi 31: 4-14, 17; Mosiah 18: 8-17; Alma 5: 61-62; 9: 27; 19: 35; 62: 45; Helaman 5: 14-19; III. Nephi 1: 23; 11: 22-25; 12: 1-2.)
8. The Savior regarded the baptized state as an essential condition of membership in His Church. (III. Nephi 18: 5, 11, 28-30; 26: 21.)
9. Modern revelation concerning baptism. (Doc. and Cov. 68: 8-9; 84: 64, 74; see also 112: 28-29.)

VII. Method of administering baptism important.

1. The derivation and former usage of the word baptism, and its cognates, betoken immersion. (Articles of Faith p. 139-140 and notes.)
2. The symbolism of the baptismal rite is preserved in no

- other form other than immersion. (Articles of Faith 140-141).
3. Scriptural authority warrants none other form than immersion. (Matt. 3: 16-17; Mark 1: 4-5, 10-11; John 3: 23; Acts 8: 26-39.)
 4. History, other than scriptural, proves that for more than two centuries after Christ, immersion was the only mode of baptism generally practiced by professed Christians. (Articles of Faith p. 142-143 and note.)
 5. Baptism among the Nephites. (III. Nephi 11: 23-27.)
 6. Baptism and re-"baptism." (Articles of Faith p. 144-148.)

THE PURE IN HEART.

I asked the angels in my prayer,
 With bitter tears and pains.
 To show mine eyes the kingdom where
 The Lord of glory reigns.

I said my way with doubt is dim,
 My heart is sick with fear;
 O come, and help me build to Him
 A tabernacle here!

The storms of sorrow wildly beat,
 The clouds with death are chill;
 I long to hear His voice so sweet
 Who whispered, "Peace, be still!"

The angel said, God giveth you
 His love—what more is ours?
 And even as the gentle dew
 Descends upon the flowers,

His grace descends; and as of old,
 He walks with men apart,
 Keeping the promise as foretold,
 With all the pure in heart.

Thou needst not ask the angel where
 His habitations be;
 Keep thou thy spirit clear and fair,
 And He shall dwell with thee.

Alice Cary.

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